

AN ANALYSIS OF AND PROPOSAL FOR CONTINUING
THEOLOGICAL EDUCATION AMONG MILITARY
CHAPLAINS ON EXTENDED ACTIVE DUTY

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By
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TO JEAN

Whose understanding and encouragement
have continually inspired me toward
maturity in ministering to the
military community.

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CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the problem. The aim of this study is to analyze existing forms of continuing theological education and, on the basis of this research and of the writer's experience with the subject, to propose a suggested form. This study recognizes the need of the active duty military chaplain to supplement his previous training received in theological seminary through continuing theological education in the military parish.

Importance of the study. This study is important because the chaplain ministers to persons whose age, stage of development¹ and transitional living conditions render them less interested in religion, and because he is removed from the supportive ecclesiastical structure which trained and ordained him. Because he ministers in a more secularized atmosphere, the chaplain has a need for continuing theological education that is even greater than the need of the civilian clergyman.

¹Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill, 1959), pp. 392-93.

II. THE PROCEDURE

The approach chosen for this study was to examine, describe and critically analyze present forms of continuing theological education available to the civilian clergy and to the military chaplain. The collection of research data included the following:

1. Questionnaires. Three questionnaires were utilized. Two of these were mailed to the registrars and directors of continuing education of the 123 member institutions of the American Association of Theological Schools (Appendix A and B). Another questionnaire was sent to the post chaplain of 57 U. S. Army installations in the United States (Appendix C).

2. Correspondence. Correspondence was conducted with: (a) Officials of nine theological seminaries; (b) Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel; (c) Office of the Chief of Chaplains, Department of the Army; (d) Director of Chaplaincy Services, American Baptist Convention; (e) Officials of the United States Army Chaplain School; (f) The Society for the Advancement of Continuing Theological Education for Ministry.

3. Interviews. Interviews were conducted with the director of continuing education at the following institutions: (a) Perkins School of Theology, Southern Method

University; (b) Southwestern Baptist Theological Seminary; (c) Hama School of Theology, Wittenberg University; (d) Austin Presbyterian Theological Seminary; (e) Brite Divinity School, Texas Christian University.

4. Survey of current literature. Research of pertinent books and periodicals was conducted in the library of Southwestern Baptist Theological Seminary and Texas Christian University. Military references were obtained from the Adjutant General, Department of the Army.

III. QUALIFICATIONS AND LIMITATIONS

Qualifications. This study is the unofficial project of an individual interested in the subject. Although the writer is an active duty chaplain in the United States Army, the opinions expressed are his own and in no way reflect any official endorsement by the Army or the Chief of Army Chaplains.

Limitations. Although this study was concerned with military chaplains in general, it was primarily directed toward the Army chaplaincy. This limitation was based on the following considerations: (a) The chaplain's needs, problems and methods of operation within the United States Army, Navy and Air Force are sufficiently similar that the findings and recommendations of any one of the three services would be generally valid for the others; (b) Time

limitations necessitated restricting the study within the bounds of only one of the three Armed Forces; (c) The writer had ready access to the Army habitat.

The study was further limited to the analysis of past and present policies and programs of continuing theological education. The writer desired to include questions in the questionnaires addressed to the theological seminaries that would explore their willingness to provide classroom instruction for chaplains on military installations. Due to the unofficial nature of this individual research, however, this type of exploration was impossible, lest the impression be conveyed to the seminaries that such inquiry constituted a proposal from the Office of the Chief of Chaplains.

IV. RATIONALE FOR RESEARCH

For the past two decades there has been a growing sense of alarm and frustration over the apparent inability of the American clergyman to perform his ministry as effectively as in previous days. His role, once relatively simple in a slow-moving society of modestly educated people, has become increasingly more complex and difficult to fulfill. Many quit in disillusionment. Many of those who remain in the ministry are so guilt-ridden by a gnawing sense of inadequacy and failure that they feel themselves "condemned

to sin piously."¹ When a minister arrives at this point he must recognize his personal need and react in one way or another.

This study grew out of the recognition of the writer's personal need while serving as a chaplain in the 82d Airborne Division, Fort Bragg, North Carolina. At 2:15 A.M. a call was received from the hospital, stating that a paratrooper had been injured in an automobile accident and was not expected to live. The chaplain reported to the hospital and the man's family was immediately summoned. After barely surviving the night, his right leg was amputated at the hip and his kidneys ceased to function. Yet, miraculously, he did live. His kidneys began to function after a two week moratorium and, as an amputee, he began the long process of rehabilitation.

Following the critical stage of his illness, the patient made profession of faith in Jesus Christ as Savior and Lord of his life. The chaplain discussed the significance of this decision, read the Bible to him, led in prayer, and was ready to depart with a sense of satisfaction. The patient suddenly stopped him with a penetrating question he was not prepared to answer: "Chaplain, what do I do now?" With a lonely, desperate, pleading look on his face, this mutilated young man looked up for understanding and guidance.

¹Daniel D. Walker, The Human Problems of the Minister (New York: Harper, 1960), p. 4.

Only then did the Chaplain see himself as he was seen by his parishioner: lacking in empathy and unable to be Christ's faithful undershepherd to this lonely soul who was so different and so distant. The chaplain was well educated, earned a comfortable income and was accepted by all the community. The patient had an eighth grade education, belonged to a racial minority group, and must return to the tenement ghetto without any means of earning a livelihood. The patient faced a radical reorientation of his physical, mental, social and emotional patterns of life in order to find his place in the world. The chaplain had presented him with a static, other-worldly evangelism that did not adequately equip him to handle the perplexing adjustments at hand.

As these two men looked into each other's eyes from the perspective of the Christian faith, the chaplain saw himself as he had never seen himself before: shorn of his religious mask and unable to support himself with the customary cliches of a hackneyed religious vocabulary. He stood with his measured, wanting soul naked in the sight of his parishioner, and the trauma of the encounter shook him to the depth of his being. His pious pretenses were shattered, and his pride slowly withered away before the terrible gaze of this helpless one. This was the moment of truth! Seeing himself in this newly revealed condition, the chaplain knew that he had to do one of two things: He must either be re-oriented and re-educated to really understand the man and

vicariously share his burden, or else he must quit the ministry. There was no other alternative!

Thus shaken, the chaplain took leave and attended a two-week institute in pastoral care and counseling at Duke Divinity School of Duke University. This was so enlightening that arrangements were made to take one day of rest authorized each week (in lieu of Sunday, a working day for all ministers) and travel to Duke for a regular semester-long "Counseling Practicum," under a practicing psychiatrist who taught in the Divinity School. This two semester hour course was extremely profitable and produced a desire for more pastoral training.

In the Spring of 1962, Southeastern Baptist Theological Seminary began a program of continuing theological education at Fort Bragg, North Carolina. This writer was privileged to have served as the installation project officer for that program, and to have participated as one of the students. This study seeks to portray the nature and impact of this unique program.

CHAPTER II

FORMS AND CONCEPTS OF THEOLOGICAL EDUCATION

I. THE BACKGROUND OF THEOLOGICAL EDUCATION

In medieval days, the clergyman was usually the best educated person in the community. Sometimes he was the only one who could read and write. One of his many titles in the English Church, "The Parson," connotes the dignity and respect conferred on him by the populace who looked to him as the person of education and leadership in the community. The distinguishing factor that raised him above the masses was his learning, and this distinction was easily acquired when the people were illiterate or half-literate. His opinion was generally accepted as the ultimate authority because of his theological education.

Even at the close of the nineteenth century, theology and the theologically trained minister enjoyed great honor in a static, well-defined structure. Theology was defined as the queen of the sciences. As late as 1928, a reputable scholar could declare with conviction: "By common consent the Christian ministry is esteemed the noblest of professions."¹

¹Nolan B. Harmon, Ministerial Ethics and Etiquette (Nashville: Abingdon, 1928), p. 17.

Thus, while the static role of the minister was viewed with the aura of both divine and human sanction, the static curriculum and finished process of seminary training was viewed in the same light. Facts and dates of church history were taught. The theology of Hodge, Strong and Warfield was digested. The original languages of Greek and Hebrew were mastered sufficiently to enable translation and exegesis of the scriptures.

Any minister exposed to three years of such sacred learning was considered to have attained a finished theological education. He was completely equipped for a lifetime of ministry. He was expected to search the scriptures and read widely as an individual, but there was no thought of continuing education for the average minister in an institutional or group setting. With relatively slight changes going on in either social patterns or theological thought, there was little need for periodic reorientation of the mature minister.

Added to the static pattern of "finished" theological education was the theoretical conviction that mature adults were less capable of learning. People accepted as fact the belief that the mind was most pliable and receptive during that period of life when the body was still growing. When the body became fully formed the mind was fully set. Others believed that the mind was receptive for a period of several years after the completion of bodily growth, but that

creative thought had ended by the fortieth birthday. An older layman warned a prominent Australian minister who was in his thirties: "If you take my advice you will make the most of the next few years. You will have precious few ideas after you are forty."²

It was not until Edward Thorndike published his revolutionary book, Adult Learning, in 1928, that an effective challenge was leveled against the long-held notion that adults had lost their capacity to learn. After conducting numerous intensive tests among all age groups to measure learning ability in various types of skills, Thorndike reported:

Unless it is counterbalanced by factors acting in the opposite direction, inner growth gives the person from twenty-five to forty-five as good an ability to learn as he had from twenty to twenty-five, a better ability than he had from fifteen to twenty, and a much better ability than he had from five to fifteen.³

Since Thorndike enunciated his conclusions, an entire new field of education has been developed on his principles. The innumerable lives enriched by the phenomenal, mushrooming adult study programs scattered throughout America today have removed all doubt about the learning capacity of adults. As one recent authority succinctly stated: "Every adult regardless of age, mentality, race, sex, religion, size, or

²Howard Crago, The Story of F. W. Boreham (London: Marshall, Morgan & Scott, 1961), p. 135.

³Edward L. Thorndike, Adult Learning (New York: Macmillan, 1928), p. 120.

shape can and must continue to learn in order to fulfill his nature as a developing, maturing being."⁴ This is particularly true of the clergymen.

II. CHANGING CONDITIONS AND CONCEPTS

With the revolutionary social changes wrought by the tremendous technological and educational developments after World War II, the parish minister finds it increasingly difficult to lead his congregation effectively. He can no longer rely on a seminary education received in years gone by! As one astute pastor recently commented: "If you were educated before World War II, unless you have kept up (and who has? who can?), you are more akin to the 19th Century than to the Twentieth."⁵

Today the clergyman and his congregation live in the midst of flux and frustration. The world's population is exploding and there is no expansion room for the increasing millions. The insidious forces of communism send their tentacles over the world disguised as "national liberations," while free men have become apathetic to a system which

⁴Paul Bergevin, A Philosophy for Adult Education (New York: Seabury Press, 1967), p. 115.

⁵James G. Harris, "A Church in Action--Twentieth Century," Proceedings of the Forty-Seventh Annual Meeting of the Southwestern Baptist Religious Education Association, August 22-24, 1967 (Fort Worth: Southwestern Baptist Theological Seminary), p. 12.

openly warns us: "We will bury you."⁶ Unemployment, racial unrest and economic stymbiosis impel many of the secularized ghetto-dwellers to hostility and rebellion against "the establishment." The hippies use their liberty for license, proclaim a new morality void of ultimate values, and irresponsibly undercut the foundation of their freedom in their rebellion against "straight society." And in the midst of it all, certain theologians encourage everyone with the cry that, "God is dead!"⁷

It is no wonder that all of the existing tensions and confusion cause ministers to question the role they were called to fulfill. While some who lack motivation and flexibility quit the ministry, others seek to discover new structures and grow into new roles. It is a fact that, "We live in a new authority structure, and the minister can no longer command a hearing simply on the basis of his being a minister. . . . The minister now needs to discover his new role."⁸

Such a minister who can enlarge his understanding and grow into new roles is one who is marked by certain characteristics. Martin E. Marty described him as being

⁶John W. Drakeford, Red Blueprint for the World (Grand Rapids: Erdman, 1962), p. 103.

⁷Thomas J. J. Altizer, Radical Theology and the Death of God (Indianapolis: Bobbs-Merrill, 1966).

⁸Clyde Reid, The Empty Pulpit (New York: Harper & Row, 1967), p. 56.

patient, well-read, self-critical, and spiritual.⁹ J. Stanford Smith portrayed him as one of moral and ethical leadership, intellectual stimulation, good management, continuing study, and professional leadership.¹⁰

The type of minister needed in today's changing world is one who has removed his ego-protecting mask of pretense and is thus qualified to help others find true redemptive meaning in life as they also remove their masks. This man is one whose whole life and ministry reveal the "Manful Spirit of the Holy."¹¹

III. NEW MODES OF THEOLOGICAL TRAINING

To produce the type minister who can effectively proclaim and relate the gospel to today's changing world, the theological seminaries of America are now making bold efforts to revitalize their training. These efforts are seen in the areas of pre-seminary preparation, transformed seminary curriculum, and post-seminary programs of continuing theological education.

Pre-seminary preparation. Union Theological Seminary, New York, has suggested that no student should be admitted

⁹Martin E. Marty, "Memoirs of An Ecclesiastical Moonlighter," Criterion, II (Summer, 1963), 21.

¹⁰J. Stanford Smith, "What the Layman Expects from his Minister," Religion in Life, XXIV (Summer, 1955), 361-72.

¹¹Carlyle Marney, The Recovery of the Person (Nashville: Abingdon, 1963), pp. 154-62.

to the B.D. program until he spends two years out of college. Consequently, the seminary introduced a revolutionary new program called "The Metropolitan Intern Program." Ministerial candidates engaged in this program are expected to:

- (a) Support themselves through some secular job in metropolitan New York;
- (b) Live in the tenements of East Harlem;
- (c) Actively participate in at least one community civic organization;
- (4) Actively participate in the congregational life of a church as a layman;
- (e) Spend two evenings per week in an intensive seminar that requires another six or seven hours of study and preparation.¹²

The theory behind this unique program is that it will force ministerial candidates to develop maturity earlier and anchor their seminary studies to the realities of life before graduation. The early development of maturity through such a program would better motivate many impetuous young students who would otherwise

. . . spend their three years in seminary as the most cynical, critical opponents of the Church, but upon graduation find their way into the institution that for three years they have had the luxury of attacking without involvement.¹³

Many men drop out of the program and never finish seminary, but they too are better off. They enter other

¹²George W. Webber, "Hope for the Seminary: From Renewal to Mission," Union Seminary Quarterly Review, XXII (May, 1967), 321-23.

¹³Ibid., p. 323.

work with a wholesome belief that the experience was worthwhile. And the Church is spared having to tolerate a ministerial misfit of doubtful benefit, who may belatedly quit in bitter disillusionment.

Revision of seminary curriculum. "The day when there was one normative path to a B.D. degree is clearly dead. It is impossible to spread any one curriculum broadly enough to touch the range of knowledge and insight relevant to ministry in our day."¹⁴ Even when supplemented by a one year internship between academic years, the standardized three year seminary curriculum lacks versatility. Even then it can hardly provide both the breadth and specialization that is needed today.

Granger Westberg proposed that the dilemma be solved at Hamma School of Theology, Wittenberg University, by the introduction of a forty-four month doctoral curriculum for all students. The incoming seminarian begins his work in June, prior to September classes, with supervised clinical field work. Instead of nine quarters of academic work in three years, he completes ten quarters of academic work plus six quarters of supervised and graded clinical work during four years. The six quarters of clinical work provide both breadth and specialization by training the intern in the

¹⁴ibid., p. 324.

normative parish, the general and psychiatric hospital, church youth work and other areas.¹⁵

A different type pioneering approach has been taken by the University of Chicago Divinity School. Their curriculum features an initial period of two years leading to the M.A. degree: two quarters of focused academic study (three courses); two quarters at the Urban Training Center; three final quarters of theological study. Then each student decides on some form of specialized ministry (teaching, parish ministry, urban missionary, chaplain, etc.) and pursues the third year of academic and practical seminary training in the field of his chosen specialty.¹⁶

Hans Hoffmann reported on a special study of Harvard University Divinity School which advocated a more extended curriculum in three stages: (1) Academic foundations; (2) Contemporary dialogue (independent reading and seminars on doctrine, ethics, and pastoral theology, supplemented by applied, paid experience in different kinds of communal and pastoral work); (3) Supervised internship. Each phase would last for two years. Phase one would be followed by a comprehensive examination on knowledge, phase two would be followed by examination on the application of knowledge,

¹⁵Granger E. Westberg, "The Need for Radical Changes in Theological Education," The Ministry and Mental Health (New York: Association Press, 1960), pp. 167-82.

¹⁶Webber, op. cit., pp. 325-26.

and phase three followed by ordination.¹⁷

In the midst of creative curriculum innovations, however, mature educators realize that premature radical changes can be self-defeating:

At this stage in the accelerated process of social change the church is subjected to exceptionally critical scrutiny and ministers are exposed to incompatible expectations. They are severely tempted to forget the theological and moral dimensions of social issues, to accommodate the gospel to the presuppositions and incentives of the culture in which it is proclaimed, to subordinate the ethical norms discoverable in the primary documents of the Christian faith to popular patterns of behavior, and to lose the pearl of great price.¹⁸

Briefly stated, the theological curriculum must be permeated by a wise balance. Hermann N. Morse stated that it must take into consideration factors such as: (1) Origin and history of the church and of the nature of the Christian gospel; (2) Needs of individuals and society, and the relevance of the gospel to the solution of these needs; (3) Forces at work in the social world of our day and what they do to and demand of religious spirit; (d) Place of organized religion in society and of the processes by which it may make its contribution to contemporary life; (e) The nature and development of human personality and of the spiritual

¹⁷Hans Hoffmann, "Religion and Mental Health," Journal of Religion and Mental Health, I (July, 1962) 319-36.

¹⁸Olin T. Binkley, "The Education of Ministers in Contemporary Society," Theological Education, III (Winter, 1967), 265-66.

meaning and goals of human life.¹⁹

Post-seminary training. Assuming that the ministerial candidate is better prepared to enter seminary and better trained when he graduates, he still needs to grow. The Anglican Bishop of Tauton declared that, "An ordinand is in as much need of training in the two years after ordination as he was in the three years before."²⁰

It has never been the aim of theological seminaries to graduate clergymen who have mastered every area of theological knowledge and know all the solutions to all the problems they will ever face in all their parishes. Three years in theological seminary only provides a basic foundation on which one must continue to build. As Richard Niebuhr has emphatically stated,

A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meaning of their work and of the situation in which they labor is neither theological nor education.²¹

It is pertinent at this point to distinguish two contrasting concepts by asking if the minister has entered a trade or a profession. The tradesman learns the tricks

¹⁹Hermann N. Morse, "The Integration of Education for the Christian Ministry," AATS Proceedings (1948), p. 99.

²⁰Francis Tanton, "Post-Ordination Training," Theology LXV (July, 1962), 273-76.

²¹Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper, 1956), p. 134.

of the trade during his apprenticeship and can thoughtlessly ply his routine techniques throughout a lifetime. The professional, however, is one whose knowledge transcends the mere mechanics and comprehends the causes and effects of established procedures. The technician is static, uncritical and automatic. The professional is alert, analytical, sensitive and creative.

If the professional concept is accepted and that of the technician rejected, then such a professional is seen as one who must continue his academic search. Connolly C. Gamble, a recognized pioneer in the field of continuing theological education, stated it in these words:

The minister in his profession must do more than apply a set of routine procedures, using them indiscriminately in all situations. As a professional leader he must learn and apply expertly the technical skills of teaching, counseling, and group leadership that his role demands. In the mint of constantly expanding fields of knowledge he must strive to develop and maintain his professional competence, not from selfish motives of personal recognition but from zeal for his vocation. In an age of specialization he must not allow himself to be bypassed as ill-informed and lacking in the awareness that can be sustained by a successful effort to keep up with his area of responsibility.²²

The clergyman is not alone in his quest for fresh new insights into his ever-expanding role. The physician, the lawyer and the school teacher must likewise be cognisant

²²Connolly C. Gamble, Jr., The Continuing Theological Education of the American Minister (Richmond: Union Theological Seminary, 1960), p. 7.

of the changes in their area of endeavor. Gamble pointed to this awareness in the dental profession, paraphrasing one of their number: "There is a body of learning which is essential for entry into a profession. There is usually also a body of deeper learning which can be acquired only with experience and maturity."²³

In the words of the dentist, "The mind which is fully engaged in the practice of a profession needs to withdraw from that practice occasionally to be stimulated and whetted by the necessity of contemplating theory or seeking deeper understandings."²⁴ If this is realized by the dentist in his comfortable, sterile office, how much more should it be realized by the clergyman whose varied ministry takes him into all types of localities and forms of interpersonal associations!

Programs of continuing education for ministry. The fact is that this need of the clergyman is now realized as never before. The alert clergyman recognizes the open-endedness of his B.D. training, and the theological seminaries are moving to foster such recognition.

The schools do not appear to be retreating to their academic calm and allowing continuing education to take

²³Connolly C. Gamble, Jr., Continuing Education and the Church's Ministry (Richmond: Union Theological Seminary, 1967), pp. 107-108.

²⁴Cyril O. Houle, "Needs and Objectives of Continuing Education," Journal of Dental Education, XXVIII (September, 1964), 304-10.

over, instead they are increasingly preparing the student to see his education as a continuing process with solid hope for its support both by the churches and by the schools in ecumenical cooperation.²⁵

The support currently given continuing education by the theological schools can be measured by the number and diversity of programs they now offer. Connolly C. Gamble listed twenty-one distinct programs, ranging in length from four concentrated days to one half day per week for three years. They range in size from ten to forty in any one session. While some programs are conducted only once or twice each year, others are repeated as many as twenty-four or thirty-two times. Some have specialized goals such as "Skill in Pastoral Counseling." Most aim at gaining deeper insights through reflective analysis of self, of the modern minister's role, of present day society, and of the clergy-laity relationships. The methodology of these programs include lectures, seminars, individual research, group study, field trips, conferences and workshops. Almost all employed two or more methods, and about one third included worship or Bible study.²⁶

For the purposes of this study, an attempt was made to categorically analyze these programs. A questionnaire

²⁵Charles Fielding, "Education for Ministry," Theological Education, III (Autumn, 1966), p. 143.

²⁶Gamble, op. cit., pp. 112-15.

was submitted to 123 accredited theological schools, and 89 were returned. Nine of the twelve questions of this questionnaire examined the type programs available to both civilian clergymen and military chaplains. Three questions registered the participation of military chaplains in such programs. The programs offered were as follows:

1. Lending Library, sending books and/or tape recordings through the mail: 62 yes; 27 no; 70%.
2. Guided Study, mailing specified volumes in sequence under selected topics: 18 yes; 71 no; 20%.
3. Lecture Series, conducted on campus for ministers on an annual or periodic basis: 78 yes; 11 no; 88%.
4. Conferences or Workshops, conducted on campus for ministers on an annual or periodic basis: 69 yes; 20 no; 78%.
5. Open Study, whereby the seminary assists ministers with living accommodations and allows them to utilize library and classroom resources on an individual basis: 51 yes; 38 no; 57%.
6. Incremental Degree Program, whereby ministers can earn a graduate degree by attending short sessions during an extended period of time (30 or 60 days over several years): 24 yes; 65 no; 27%.
7. Off-Campus Conferences or Workshops, conducted for ministers in their local setting: 49 yes; 40 no; 55%.
8. Non-Credit Extension Study, conducted in classroom form for ministers in their local setting: 29 yes; 60 no; 33%.
9. Extension Study for Degree Credit, conducted in classroom form for ministers in their local setting: 13 yes; 76 no; 15%.²⁵

²⁵Appendix A.

CHAPTER III

THE ARMY CHAPLAIN AND CONTINUING EDUCATION

I. THE CHAPLAIN AS A MINISTER

Contrary to the misconceptions found in some quarters, a man does not leave the ministry to become a military chaplain. His military commission is contingent on prior theological education, ordination, and endorsement by his parent ecclesiastical body to serve as their representative to personnel in the Armed Forces. Since he must be a clergyman before he can become a chaplain, his ministry within the military organization is of the same order as that of his civilian counterpart. By serving his country in the Armed Forces, "A military chaplain neither leaves the ministry nor impairs his relationship to the work of the whole Church."¹

Because the military chaplain is still in the ministry, he has no less need for continuing education than the clergyman serving a civilian parish. As there is equality of office, so there is parity of need.

In actuality, the need of the chaplain for academic and spiritual pursuits surpasses that of the civilian clergyman. This is due to the following considerations: (1) The

¹Thomas A. Harris, Counseling the Serviceman and His Family (Englewood, N. J.: Prentice-Hall, 1964), p. 133.

chaplain is geographically removed from the supportive structure of his denomination; (2) His parishioners represent many diverse religious backgrounds, and such diversity introduces differing concepts and expectations of what his ministry should be; (3) His parishioners are removed from the family ties which promote religious practices, thus making the chaplain's ministry more difficult; (4) The community to whom the chaplain ministers is in perpetual transition, thus providing less continuity and stability for ministry.

Paradoxically, the geographic relocation of the chaplain which increases his need for continuing education simultaneously decreases the chances of having his needs met through the normal denominational means. Yet, because he is a clergyman actively engaged in ministry, he knows his need must be met. He is then prepared to join humbly in the Sacristy Prayer composed by Martin Luther over four hundred years ago:

. . . But since thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and the instruction, Oh, be Thou my Helper, and let Thy holy angels attend me.²

II. THE CHAPLAIN AS A SOLDIER

The need of the chaplain for continuing education is intensified by his status as a soldier.

²Richard R. Caemmerer and A. O. Fuerbringer, eds., Toward A More Excellent Ministry (St. Louis: Concordia, 1964), p. 133.

The chaplain, like few others in the military, lives in two worlds: the world of the military where he must prove his professional mettle side by side with other officers and the world of the church. . . . He is a clergyman but he functions within a set of special circumstances.³

To prove his mettle beside other professional soldiers, the chaplain must understand and fulfill what is expected of him in developing his potential. The United States Army of today consists of those persons who are skilled in their respective specialty and are expected to exhibit the aptitude and ambition to further cultivate their specialty. The official position is as follows:

PRINCIPLES. a. The basic philosophy underlying the Army's General Educational Development (GED) Program is that an individual can improve himself through learning; that the process of learning does not stop with the completion of formal schooling at an early age, but on the contrary education is a lifelong process. It is based upon the belief that continuing education is essential if military personnel are to achieve maximum career potential and maintain the desired creative, intellectual, and leadership abilities. . . .

GOALS. a. General educational development goals are for--

- (1) Commissioned personnel, completion of at least a baccalaureate degree at a college accredited by a regional association, in subject areas of functional importance to the military profession. Commissioned officers who have already attained this goal are encouraged to continue their professional growth through graduate studies leading to advanced degrees. . . .
- (2) Warrant officers, the achievement of at least the equivalency of 2 years of college.

³Karl A. Olsson, "Reflections on the Chaplaincy," The Chaplain (November-December, 1967), p. 5.

- (3) Enlisted personnel, completion of high school (or equivalent as measured by the USAFI GED Tests) and higher level studies as required. . . .

b. The above goals are minimum standards for military personnel. In the achievement of these goals, growth and a maturing process of the individual take place. The main objective is to bring every member of the Army as nearly as possible to his maximum performance potential.⁴

The provisions of this regulation are faithfully executed by commanders at all levels of the Army. Encouragement is given for all personnel to develop their potential through education; completion of all courses of study is recorded as a permanent portion of every man's military record. And since promotion is based on a man's potential ability in a position of greater responsibility, his continuing education is one of the most significant factors considered by promotion boards. The man who is promoted to greater leadership responsibilities is the man who has prepared himself for it.

Although the foregoing regulations are authoritative only for Army personnel, similar regulations of the Navy and Air Force convey the same message to personnel of those services. The Department of Defense has stated the overall policy concisely: "The fundamental purpose of all training today is to develop the natural faculties and stimulate the

⁴Army Regulation 621-5, General Educational Development (Washington: Headquarters, Department of the Army, November, 1964), pp. 3-4.

brain of the individual rather than to treat him as a cog which has to be fitted into a great machine."⁵

III. U. S. ARMY CHAPLAIN SCHOOL OFFICER BASIC COURSE

When a clergyman first enters the Army he is sent to the U. S. Army Chaplain School, Fort Hamilton, New York, for their nine-week Chaplain Officer Basic Course. The purpose of this course is, "To prepare the newly commissioned Chaplains of all components for their first duty assignment and to provide basic training and orientation for Staff Specialists MOS0001 (Divinity Students)."⁶ Basic students learn the overall operation of the Army, its mission and methodology. They further learn how the chaplain fits into the overall operation and how he can most effectively minister to the personnel of his newly acquired military community.

The Basic Course curriculum is divided into two main groups: Branch Subjects and Common Subjects. Eighty-one hours of classroom instruction are devoted to Branch Subjects such as: (1) Civil Affairs and Civic Action; (2) Command and Staff; (3) Effective Writing; (4) Financial

⁵Department of Defense, DA Pamphlet 600-2, The Armed Forces Officer (Washington, D.C.: U. S. Government Printing Office, 1950), pp. 247-48.

⁶Program of Instruction for Chaplain Officer Basic Course (New York: U. S. Army Chaplain School, June, 1967), p. 1.

Management; (5) Methods of Instruction; (6) Organization of the Army; (7) Religious Education; (8) Logistics.

Sixty hours of classroom instruction are allotted to Common Subjects such as: (1) Administration; (2) Military Intelligence; (3) Map and Aerial Photography Reading; (4) Military Leadership; (5) Nuclear Weapons; (6) Special Warfare Operations.⁷

The method of classroom instruction is varied. It includes:

Lecture-Conference.....	89	hours
Practical Exercises.....	35 3/4	"
Demonstrations.....	4	"
Films.....	10 3/4	"
Guest Speaker.....	2	"
Examinations.....	4	"
Non-Academic (Physical conditioning, processing, study time, etc.).....	51	"

Total..... 196 1/2 hours⁸

It is readily observed that all instruction in the Officer Basic Course is of a practical nature and non-theological in content. This emphasizes the fact that the military establishment does not formulate religious doctrine. The Army respects the religious expressions and jurisdiction of the ecclesiastical body which originally created the clergyman whose services are now being utilized by the military. "Though he is a commissioned officer and wears the

⁷Ibid., p. 3.

⁸Ibid., p. 4.

uniform of the U. S. Army, he is, first of all, minister, priest, or rabbi. The Army officially describes a chaplain's duties as 'analogous to those performed by the clergyman in civilian life.'"⁹

IV. U. S. ARMY CHAPLAIN SCHOOL

ADVANCED COURSE

After an Army chaplain has served from seven to eleven years of active duty, he is normally sent back to the Chaplain School for a longer period of more intensive instruction. The purpose of this course is, "To provide Chaplain officers with an understanding of command functions, branch responsibilities for command support and development of managerial and specialist skills."¹⁰

Whereas the first course equipped the newly commissioned chaplain to begin a new type of ministry in the military situation, the second course has been designed to prepare the more mature chaplain for additional responsibilities as a supervisory chaplain. The first course prepared him to serve as a chaplain at battalion or regimental level. The second prepares him to serve as the staff chaplain of a division or post headquarters. Serving in such a position he is the

⁹The Challenge of the Chaplaincy in the United States
Army (Washington, D.C.: Department of the Army Pamphlet 16-2,
1964), p. 6.

¹⁰Program of Instruction for Chaplain Officer Advanced
Course (New York: U. S. Army Chaplain School, July, 1967),
p. 1.

chaplains' chaplain, guiding, coordinating and supporting the ministry of those chaplains in subordinate headquarters under the command of his higher headquarters.

While the Basic Course included only 81 hours instruction in Branch Subjects, the Advanced Course has allocated 293. Those Branch Subjects not scheduled in the Basic Course include: (1) American Heritage, 25 hours; (2) American Thought, 25 hours; (3) Indigenous Religions, 20 hours; (4) National Power Concepts, 30 hours; (5) Psychology and Counseling, 50 hours.¹¹

Additional Common Subjects introduced in the Advanced Course include: (1) Command and Staff Procedures, 44 hours; (2) Personnel Management, 35 hours; (3) Effective Writing, 40 hours. Advanced Course Common Subjects total 407 hours of classroom instruction, while the Basic Course had only 196.

A third area of subjects integrated into the Advanced Course curriculum is known as the Electives Program. In addition to the required Branch and Common Subjects, the chaplain student can choose a certain number of hours in the particular topics that appeal to him personally. At the present time these elective subjects include:

¹¹Ibid., pp. 2-3.

- | | | |
|-----------------------------------|---|------------------------|
| 1. <u>Sociology</u> : | Contemporary Social Theory | 48 hours |
| 2. <u>Communicative Arts</u> : | Effective Writing | 32 hours |
| 3. <u>Management</u> : | (a) Comptroller Studies | 36 hours |
| | (b) Data Processing | 59 hours |
| | (c) Installation Management | 40 hours |
| | (d) Organizational Behavior and Interpersonal Relations | 48 hours |
| | (e) Psychology Applied to Management | 48 hours |
| | (f) Operations Research Systems Analysis | 18 hours |
| 4. <u>International Affairs</u> : | | |
| | (a) Contemporary Problems in the Far East | 48 hours |
| | (b) National Security Management | 48 hours |
| | (c) History of the Soviet Union | 70 hours |
| | (d) The Soviet Union in World Affairs | 48 hours ¹² |

The preceding courses listed under the Electives Program are offered in conjunction with Long Island University. These are actually taught by members of the Long Island University Faculty, while others are taught by Army instructors and coordinated with the university. In either case, any of these elective courses taken at the Army Chaplain School are recorded at the university and can be transferred elsewhere to their official transcript or can be credited for six semester hours credit toward a master's degree at Long Island University.

V. CHAPLAIN WORKSHOPS

Since the intensive training provided at the Army Chaplain School can accommodate a relatively small number of chaplains in each class, and since the chaplain is in the

¹²Ibid., pp. 127-30.

field for several years between courses, additional professional training is provided for him at the local installation. The U. S. Army Chaplain Board, staffed by selected chaplains who have received advanced training in their respective fields of specialization, is constantly engaged in research and development of new methods, procedures and insights to enhance the effectiveness of all chaplains.

Members of the Chaplain Board periodically (usually annually) travel over the entire world where U. S. Army chaplains are serving. They provide practical training workshops of one week duration in numerous selected localities. These workshops feature instruction in such subjects as: Marriage Counseling, Communication Skills, Religious Education, etc. By providing these workshops in the field, the Chaplain Board enables almost every chaplain to avail himself of this valuable training.

These workshops exhibit variations depending on the subject matter of each one. Whatever the subject dealt with, each workshop is geared to meet the chaplain's needs in a practical manner. This was evidenced by the statement of objectives for the Communication Skills Workshop:

1. To create an awareness of the chaplain's need for increased skills in the communication act.
2. To offer to each participant an opportunity to increase his facility in communicating more effectively by the sharing of ideas and interests with fellow participants.

3. To create a motivation for a more extensive use of audio-visual resources through clearer understanding of the theory and philosophy underlying the audio-visual method and to improve the techniques of utilization through training and demonstration.

4. To assist the participant to clearly evaluate each communication situation, then be able to select the most appropriate media for his presentation, and then to creatively utilize them for optimum results.¹³

VI. ADVANCED PROFESSIONAL

CHAPLAIN TRAINING

All active duty chaplains are eligible for the previously described training and normally receive all three types. In addition to this, some chaplains are selected to receive advanced professional training in preparation for specialized assignments. Eight are currently at the Army Command and General Staff College, Fort Leavenworth, Kansas, where they spend nine months of intensive classroom study with field grade officers (major and above) of all other branches of the Army.

Another chaplain is currently enrolled in the Army War College, the highest ranking military school. The War College analyzes world-wide strategy and international affairs. Graduation from Command and Staff College or the War College qualifies a chaplain for assignment at the highest echelons of the Army or for assignment as an instructor at the Army Chaplain School.

¹³Handbook for Communication Skills Workshop (Port Meade, Maryland: U. S. Army Chaplain Board, 1966), p. 2.

Some other chaplains are selected to pursue advanced professional study in a civilian university or theological seminary. These specialized assignments for study in a civilian institution are normally one year in length and concentrate on subjects such as Fiscal Planning, Personnel Management, Religious Education, Psychology and Counseling or Pastoral Care.

Present allocations authorize fourteen chaplains in Pastoral Counseling, four in Religious Education, seven in General Education areas, and four in Personnel and Business Management fields. These programs normally lead to an advanced degree. Completion of such a program qualifies the chaplain to teach at the Army Chaplain School or research and compose program material at the Army Chaplain Board.

In addition to the formal schooling in Army and civilian institutions, five chaplains are scheduled to spend a year in study and on-the-job-training in the field of penology at several Federal institutions. Their specialized training will also be utilized in special assignments.

VII. CIVILIAN INSTITUTES, CONFERENCES AND WORKSHOPS

For the chaplain who is willing to take advantage of training opportunities at nearby civilian schools, provision is made for attendance at short term study courses. He may request administrative absence to attend such sessions, and

specified absences of less than ten days will not be charged against his annual leave record. The expenses for these unofficial institutes and conferences are the responsibility of the chaplain himself. Yet in most instances, after the commanding officer and supervisory chaplain have approved such administrative absence, the local Army education advisor will provide financial assistance up to seventy-five per cent of the cost of the session.

From time to time, the Office of the Chief of Chaplains arranges such training sessions by civilian institutions and sends chaplains on an official basis. Twenty-five will be selected and sent to short summer courses at Duke University, July and August of 1968. Another twenty-five will be sent to a similar session to be conducted in Washington, D. C., January of 1969. Selection for such training is a joint effort on the part of the command chaplains and the local supervisory chaplains, with final clearance granted by the Office of the Chief of Chaplains. Selection is made on the basis of individual qualifications and potential later usefulness in the field concerned.

VIII. ACADEMIC INSTRUCTION

OFFERED LOCALLY

Almost every U. S. Army installation has an education center with a staff of trained specialists.

The installation Army Education Center will be headed by a professional educator, normally a Department of the Army civilian employee, who is assigned by the commander, and who will assure that effective counseling, registration, instruction, testing, and supply services are provided personnel of all units stationed at or satellited on the installation.¹⁴

If there is a college or university in the locality of the installation (and usually there is), the education advisor contracts with the institution(s) to have accredited college instruction offered to military personnel on the post.

When a strong college or university is adjacent to a large military installation (and there are many), programs of graduate study are usually offered, especially programs leading to a master's degree in education. Where such opportunities have been available, many chaplains have enrolled in these programs during their off-duty time. Such studies have been of real value, even though they were not directly oriented toward the needs of the chaplain.

IX. LIMITATIONS OF EXISTING

STUDY OPPORTUNITIES

All study opportunities available through the foregoing programs meet a genuine need and have great value for the active duty chaplains who participate in them. Although each program is different, each aims toward helping the

¹⁴Army Regulation 621-5, op. cit., p. 5.

chaplain meet the imperative changes of his day and choose wise goals for the days to come. "The imperative to change is laid upon every living creature. For man, the inevitability of change is grounded in the necessity of choice."¹⁵

Each program makes a particular contribution toward the chaplain's further training, and therefore has a distinctive value all its own. At the same time, however, each program has its own limitations and inadequacies. These limitations should be recognized.

The Basic Course of the Chaplain School does an effective job in introducing the newcomer to the military situation. Since the neophyte chaplain is normally a recent graduate of theological seminary, his perspective should be relatively fresh and up to date. The Advanced Course is designed to up-date his perspective when he later returns to the school for this longer and more intensive study. But between these two courses of study there is a long lag in academic pursuits. It is during this lag of more than six years that the chaplain realizes his need to rekindle the fires of learning for the sake of both his ministry and his personal well-being. The need for a program of academic instruction is probably greater during this period than at any other time.

¹⁵Charles R. Stinnette, Jr., Learning in Theological Perspective (New York: Association Press, 1965), p. 70.

Even when the chaplain returns to the Chaplain School for the Advanced Course, he is faced with a curriculum that has certain inherent limitations. Because the Constitution of the United States forbids the establishment of any single religion, the military chaplaincy has a pluralistic composition. This, in turn, necessitates a utilitarian commonality in instructional content. The entire Chaplain School operation is marked by a beautiful spirit of ecumenicity, yet, "The services must leave specifically theological training to the churches, and not seek to do this job for the churches."¹⁶

Thus, while the Chaplain School provides excellent training for a more effective practical ministry, many chaplain-students wish that the practicality of this training could be more closely related to the theological basis of their ministry. Since the Chaplain School cannot delve into dogmatics, the need persists for some means of allowing continuing theological education for those chaplains who recognize the need thereof.

Some of the few chaplains who are fortunate enough to be selected for advanced professional training beyond the Chaplain School Advanced Course may have a chance to study in fields that are theologically oriented: those studying

¹⁶Karl A. Olsson, "Reflections on the Chaplaincy," The Chaplain (November-December, 1967), p. 6.

Religious Education or Counseling at a theological seminary. But since these study opportunities are in preparation for specialized assignments, the number of chaplains selected is necessarily very limited. Because many chaplains desire such a valuable study opportunity but few can be chosen, the need persists for some means of allowing continuing theological education for the majority of chaplains who recognize the need thereof.

Before and after attendance at the Chaplain School Advanced Course, chaplains participate in local Chaplain Workshops. These workshops, provided by the U. S. Army Chaplain Board in overseas areas and by the United States Continental Army Command Chaplain in the Continental United States, have great value. They often present new insights in such a stimulating manner that chaplains who have neglected their post-seminary studies are inspired to begin again. Yet periodic workshops are periodic, and do not provide a learning process with the rewards of long range continuity. The need persists for some means of providing continuing theological education for the chaplains who realize their need thereof.

On the larger military installations there is a Monthly Chaplain Training Conference. The Post Chaplain arranges these sessions and plans them to meet the practical needs of all chaplains ministering on the post. The Post Chaplain utilizes the talents of all those stationed locally

to enrich these sessions. Yet, because most chaplains have been trained primarily as pastors and lack specialized graduate study, the training conference leaves room for a fuller program of continuing theological education that can best be provided by professional instructors of an accredited theological seminary faculty.

It might be suggested that the chaplain's need for continuing theological education might be fulfilled by participation in a ministers' book of the month club or by reading books mailed from a theological library. Approximately seventy per cent of the member institutions of the American Association of Theological Schools provide general lending library services by mail to their alumni.¹⁷ Twenty per cent of these seminaries have a program of guided study, whereby individual volumes are mailed in sequence under specified topics.¹⁸

Such a reading program has real value for the individual who possesses the initiative and single-mindedness to persevere in isolation. The average chaplain, however, finds that the press of his ministry to his troops renders such a reading program exceedingly difficult. This solution is lacking in definite goals and in the interpersonal stimulation to be found in group study.

¹⁷Appendix A, Question 1.

¹⁸Ibid., Question 2.

In summary, the opportunities available to the Army chaplain for continuing education are numerous, diversified, challenging and rewarding. Yet the totality of these opportunities leave room for still another program of continuing theological education that can meet a genuine need that is not now being satisfied. Such a program as is described in this thesis would not compete with any of the excellent programs already in existence for Army chaplains. It would rather supplement and complement them.

CHAPTER IV

A PROPOSED PROGRAM OF LOCAL THEOLOGICAL CLASSROOM INSTRUCTION

I. RECOGNITION OF LOCAL NEED

The program of continuing theological education proposed in this thesis is presently in operation at Fort Bragg, North Carolina, as the outgrowth of local need and providential circumstances. In 1961, an Army chaplain and a local civilian minister were driving seventy miles from Fort Bragg to Duke Divinity School one day each week to attend afternoon classes in pastoral counseling. Since other chaplains were interested in such seminary instruction but did not wish to spend so much time in unproductive travel, they began to wonder about the possibility of obtaining classroom instruction on the post.

After due consideration, the two men outlined their thoughts to the XVIII Airborne Corps Chaplain. He appointed the chaplain as project officer, he authorized negotiations with Duke Divinity School and he approved the use of Fort Bragg Religious Center for any classes that might result from subsequent negotiations.

The chaplain project officer then presented his hopes to the Director and the College Coordinator of the Fort Bragg

Army Education Center. Both men were in full sympathy with the proposal of the chaplain and devoted their full energy to the project. They, together with the chaplain, closely analyzed the need, the type program that could meet the need, and the manner in which obstacles to the program could be overcome. After numerous consultations, the three agreed that the desired study program should include the following features:

1. Instruction to be provided at Fort Bragg by members of the Duke Divinity School faculty.
2. Academic credit granted as the equivalent of on-campus study.
3. Instruction concentrated during one afternoon per week.
4. Short terms of eight weeks (four hours for eight weeks instead of two hours for sixteen weeks) to benefit the more transitory situation of military students, and to run concurrently with eight week terms already offered at Fort Bragg by North Carolina State College and East Carolina College.
5. Alternation of courses in all areas of the theological curriculum, with greater emphasis on pastoral care.
6. Acceptance of qualified students to Th.M. degree candidacy, crediting some of the courses offered at Fort Bragg toward such a graduate study program.
7. Accreditation of this instruction toward the Bachelor of Divinity degree for those students holding only a B.A. or B.S. degree (chaplains must already hold the B.D.).
8. Financial assistance contracted by the Army Education Center, covering 75% of course costs (25% by the individual student).

After agreeing on the type study program desired, the three individuals at Fort Bragg were ready to present their proposals. An interview was arranged with the Dean of Duke Divinity School and two of his faculty and administrative officials. After two hours of discussion, the dean and his colleagues expressed sympathy with the proposal and promised.

to seek approval by the university authorities to offer such a program. Lengthy negotiations ensued, but eventually the Dean reported that official policy of the university prevented any extension study off campus.

At this point, the education advisor and the chaplain project officer assumed that their desired program was impossible. The college coordinator, however, suggested that the same proposal be submitted to the Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, also located seventy miles from Fort Bragg. He reasoned that since the seminary is an autonomous institution, it would not be subject to the limitations prescribed by university policymakers. The education advisor and chaplain project officer assumed that if an ecumenical institution with an interdenominational faculty such as Duke was not interested in the situation, it would seem less likely that a non-ecumenical, denominational seminary, oriented toward a denominational ministry, would go out of their way to assist chaplains of the general Protestant spectrum. But, in the hope that the college director might be correct, an appointment was requested to submit the proposal to the administration of Southeastern Baptist Seminary.

II. ESTABLISHMENT OF A NEW PROGRAM

At the appointed time, the three previously mentioned men from Fort Bragg journeyed to Southeastern Baptist

Theological Seminary. They were met by the seminary Dean (now the President), the Registrar and the Business Manager. These three officials listened attentively to everything presented, revealing more and more interest as the conference progressed. The three visitors soon realized that the Dean was a man with a pioneering spirit. He caught the vision of what this type program could mean to earnest men seeking a more effective ministry through the fresh insights of continuing theological education. With a contagious, calm confidence, he concluded the conference with: "Gentlemen, I think we can be of service to you." The Fort Bragg visitors departed with little doubt about what decision would be officially authorized. The plea for continuing theological education at Fort Bragg had fallen on receptive ears.

The first course offered at Fort Bragg by Southeastern Baptist Theological Seminary was in the spring of 1962. Original and subsequent students have been in one of three categories:

1. Military Chaplains enrolled for Th.M. or post-M.Div. credit.
2. Civilian Ministers enrolled for Th.M. or M.Div. credit.
3. Special students, non-ministerial or non-degree.

Of the ten civilian ministers enrolled in the first course, two continued to earn the Master of Theology degree. At the writing of this paper, one of the military chaplains has earned the Th.M. degree and another who has completed

class requirements is now working on the thesis. Approximately half of the classroom requirements can be satisfied by instruction at Fort Bragg; eight of the twenty hours must be taken in graduate seminars at the Seminary. The Th.M. thesis is counted for ten hours credit and completes the thirty semester hours degree requirements.

Many of the civilian ministers in the Fort Bragg area, unable to obtain formal theological training in a seminary setting during earlier days, have gratefully availed themselves of this opportunity and are diligently pursuing studies toward a Master of Divinity degree or a Diploma in Theology. Those few in the special student category included enlisted chaplain's assistants, chaplain's wives, Sunday School teachers, and other lay leaders.

To best meet the needs and interests of such a varied group of Protestant leaders, the seminary has offered a wide diversity of courses from all four areas of their curriculum:

1. IB--Interpretation of the Bible
2. IC--Historical Interpretation of Christianity
3. LT--Christian Interpretation of Life and Thought
4. CW--Christianity at Work.¹

The subjects offered at Fort Bragg thus far and the response given these subjects have been as follows:

¹Southeastern Baptist Theological Seminary Bulletin, XVI (May, 1967), 40.

<u>DATE</u>	<u>COURSE LISTING AND TITLE</u>	<u>CHAPLAINS</u>	<u>CIVILIAN MINISTERS</u>	<u>OTHERS</u>	<u>TOTAL</u>
Sp 62	LT 223--Christian Ethics & Alcohol Ed.	8	10	6	24
Fl 62	IC 305--The Reformation	6	7	3	16
Fl 62	LT 313--Philosophy of History	6	2	2	10
Sp 63	LT 202--Nineteenth Century Theologians	5	8	4	17
Sp 63	CW 204--American Preaching	7	2	3	12
Fl 63	CW 342--Character Education	6	10	5	21
Fl 63	IB 243--Exposition of Great N. T. Texts	2	16	2	20
Sp 64	CW 263--Christian Family Life	2	13	2	17
Sp 64	IC 207--Christian Classics and Biography	2	8	2	12
Fl 64	CW 208--Significant Preachers & Their Messages	6	15	4	25
Sp 65	LT 314--The Problem of Evil	6	6	1	13
Fl 65	CW 231--The Ministry of Worship	3	7	2	12
Sp 66	LT 305--The Atonement	7	6	1	14
Fl 66	IB 311--The Book of Isaiah	9	11	2	22
Sp 67	LT 207--The Christian Doctrine of Man	12	5	0	17
Fl 67	LT 225--Christian Ethics and the State	7	11	1	19
Sp 68	IC 206--Religious Sects and Cults in America	11	9	2	22
	Totals	105	146	42	293

III. UNIQUE CONTRIBUTIONS OF THE PROGRAM

It is relatively simple to measure this unique program in terms of mere academic bookkeeping. Seventeen courses have been offered by twelve different faculty members during the six years the program has been in operation. These two-semester hour courses, multiplied by the overall student participation, has produced a total of 586 semester hours of academic instruction. Three Fort Bragg students have already earned the Master of Theology Degree, and several others are near completion of degree requirements. Yet, the contributions of this program transcend statistical compilation. Its true magnitude can be comprehended only by a closer categorical analysis.

Enrichment of the Chaplain's ministry. The enrichment of a man's ministry normally begins with the enrichment of the minister himself. "The role of ministry is one from which he can seldom, if ever, get away."¹ He must therefore come to terms with himself. He must understand what he really is and is not, what he expects to accomplish in his ministry, and how he reacts when his expectations are and are not accomplished. Effective ministry requires personal maturity in the minister.

¹Glen M. Vernon, Sociology of Religion (New York: McGraw-Hill, 1962), p. 195.

The Fort Bragg program has continually sought to cultivate personal maturity and integrate self-understanding in their ministry of the chaplain-students. Seven of the seventeen courses primarily related academic content to the minister as a person, then through him to his people. One noted psychologist has declared that mature religious aspiration provides a synthesis of all that lies within and beyond personal experience. It monitors the growing edge of personality. When individuals aspire to this mature religion, "They hold in perspective both their self-image and ideal self-image, thus providing themselves with a criterion for conscience."² Southeastern Baptist Theological Seminary has promoted such mature religious aspirations at Fort Bragg.

The goals of this program have not ended in ministerial piety. It is essential to bear in mind that:

A program of continuing theological education must avoid being merely the continuation of an activity that has no particular end but is just somehow self-satisfying At the heart of any program of continuing education for the seminary graduate is the serious study which should take place daily as he prepares to meet the demands for an effective ministry in an everchanging society.³

The goals of the Fort Bragg program have clearly focused on ministerial productivity. All courses have been

²Gordon W. Allport, Becoming (New Haven: Yale University Press, 1960), p. 97.

³T. H. Hunter, McCormick Quarterly, XVIII (March, 1965), 1-2.

aimed toward this objective. Verification of this is seen in the motto of the seminary's official periodical: "Interpreting the Christian Mission and Message in a Changing World."⁴ Ultimate verification is found in the increased effectiveness of the chaplain-students.

Stimulation of the Chaplain's initiative. When a man has no other means of transportation he must walk. But when a friend offers him a ride in an automobile, he is wise to accept the offer. If he declines the ride, he has penalized himself in wasted time and he can blame no one but himself. The Fort Bragg study program puts wheels under the chaplain's efforts to move out in a high geared productivity. The fact that this program is available with such convenience forces him to choose between walking in the same old rut or climbing aboard with the learners.

Among the Fort Bragg chaplain participants, some entered the study program primarily because it was socially acceptable and was being done by others. Of these with poor motivation, some dropped out after the first course. Others, however, found that their previous seminary training was so outdated that they needed to continue in the program. They shared feelings such as those expressed to his ecclesiastical endorser after one capable chaplain attended a

⁴The Outlook, Southeastern Baptist Theological Seminary, all volumes.

session at Yale Divinity School: "It not only produced new insights but also pointed to theological areas almost wholly new to me."⁵

The minister who is wise in maturity is so aware of his areas of ignorance that he seeks enlightenment. The Fort Bragg program has stimulated the initiative of many chaplains by revealing both areas of inadequacy and the enlightenment needed in these areas.

Learning in dialogue. It has been said that classroom procedure has sometimes consisted of transferring the daily lectures from the professor's notebook to the student's notebook without necessarily passing through the mind of either. Such a statement is a gross exaggeration, yet it points up the fact that effective theological education can no longer rely on the use of the classroom lecture method alone. This is the age of dialogue, and dialogue is increasingly the order of the day in graduate classroom instruction. The more closely the professor is related to the realities of life and faith as they actually exist in the world, the greater value his instruction will have for the students.

This principle is now being inaugurated at Hamma School of Theology, Wittenberg University. Graduate students in the

⁵Robert E. Rockwell, "Report on Basic Theological Conference of the Ecumenical Continuing Education Center" (report submitted to Department of Christian Ministry to Military Personnel, American Baptist Home Mission Societies, November 22, 1967).

Medical School are to be invited to attend theological classes and give a layman's critical reaction immediately after the theological presentation. "To have these students tell us in what respects the gospel makes good sense and in what respects it leaves them cold would be to introduce our theological students early to this famous dialogue we are always talking about."⁶

The feed-back given Southeastern Baptist Seminary professors by Fort Bragg chaplains is from within the context of the Christian ministry. Yet the chaplains' diverse denominational backgrounds and varied ministerial experiences throughout the world provide the professor with a feed-back breadth and depth that is not found in the normal classroom on a seminary campus.

Ministerial rapport. The Fort Bragg program has brought ministers together in one classroom who have been separated by at least three barriers. First of all, a barrier has sometimes developed between military and civilian clergymen ministering to military families in the military community. It has been rare, but occasionally it has happened that a minister who was personally insecure felt that he was competing with his military or civilian ministerial

⁶Granger E. Westberg, "New Forms in Theological Education," the first in a series of, "Mid-Winter Theological Lectures," Austin Presbyterian Theological Seminary, February, 1968.

counterpart. "He really does not want the parishioners to get help. He wants them to be helped only by himself."⁷

If any minister entered the Fort Bragg program with such a pathetic attitude of professional jealousy, he soon found that he had to outgrow it. The classroom dialogue that cut across the civilian-military barriers enabled clergymen in both groups to grow together.

Rapport was also developed across denominational barriers. Denominational isolation has always promoted misunderstanding and sometimes projected an image of division that discredited the gospel message in the eyes of an unbelieving world. But when men of many denominational backgrounds sat down to pray and study together they were welded together in the fellowship of a common Lord.

The interdenominational rapport developed in the Fort Bragg program was largely the fruition of the spirit of the seminary: "While the Seminary is conscious of its responsibility to the Southern Baptist Convention, its facilities are open on an equal basis to students of all denominations, and it is the aim of the Seminary to help produce a leadership for the whole Christian movement."⁸

⁷Thomas A. Harris, Counseling the Serviceman and His Family (Englewood: Prentice-Hall, 1964), p. 51.

⁸Southeastern Baptist Theological Seminary Bulletin, XVI (May, 1967), 17.

A third barrier transcended by the Fort Bragg program was that of race. The average class has enrolled about one third Negro and two thirds white students. Some of one race might have met members of the other race at monthly meetings of the local Ministerial Alliance, but their associations in these meetings were necessarily limited and focused on a crowded schedule of routine matters. In the classroom dialogue and during the twenty minute coffee breaks, both Negro and white ministers learned to understand and to appreciate each other in the midst of the problems and tensions faced by both. Such understanding went deeper than mere surface cordiality; it produced an atmosphere of real kinship. In the wake of Martin Luther King's assassination, such inter-racial study is even more vital.

In 1962, one typical incident in the LT 313 class illustrated the harmony that transcended barriers of denomination, status and race. A Negro Methodist army chaplain debated Tillich's concept of history with a white Christian Scientist civilian minister, under the oversight of a Southern Baptist theologian. This was a rich experience that endeared all three to the entire group.

Recognition of the Chaplaincy by the theological intelligentsia. Several years ago a seminary professor commented to one of his colleagues about a marginal student whose chief qualification for graduation was longevity: "This man is not capable of graduate study and we should not

send him to a church as pastor; let's recommend him to be a military chaplain."

It is unlikely that such a statement would be made today by anyone who knows the responsibilities of the chaplaincy or the necessity of acute insight and versatility on the part of a man who must become all things to all men that by all means he might win some (I Corinthians 9:22). The Army Chaplaincy is so challenging to bright young semarians today that most denominations have far more applications than they have vacancies. The denominations are discriminating in the men they select and endorse only those ministers who are well qualified. Yet, occasionally, one may find a church leader or educator who looks on the chaplain as being of a lower intellectual order.

Chaplain participation in the Fort Bragg program has helped dispel such a false notion. The establishment of similar programs at other military installations by other theological schools would further recognize the chaplaincy as a serious-minded ministry composed of dedicated men.

Financial practicality. One of the chief features of the Fort Bragg program has been its practicality in terms of time and cost. Just as it was wise for Mohammed to go to the mountain, so it was advantageous for the seminary professor to drive one automobile instead of the class driving a dozen. The cost of the professor's travel was covered by

the registration fees charged at the beginning of each course. seventy-five per cent of the registration cost was supplied by the government through funds appropriated for general Army education purposes. Thus, the chaplain participant has had the benefit of this valuable training at only a fraction of its normal cost, and it was not necessary to request appropriated funds from the Chaplain Branch Activities Budget.

Fort Bragg chaplain students have received so much for so little because of the generosity of the seminary. The time each professor spent in Fort Bragg instruction was deducted from his required teaching load on the campus. Thus the seminary sacrificed a large percentage of the professor's services and contributed that percentage of his salary to the cause of continuing theological education among military chaplains. The individual professor also sacrificed his day of rest to travel three additional hours beyond the four hours spent in classroom instruction.

The preceding contributions have revealed a genuine appreciation of the military chaplaincy and reflect great credit on the seminary president who originally authorized the program, the registrar and his staff who have administered it, the faculty members who have provided instruction, and the Southern Baptist Convention whose member churches have supplied the financial support of the seminary.

CHAPTER V

POSSIBILITIES OF INTRODUCING SIMILAR PROGRAMS AT OTHER MILITARY INSTALLATIONS

I. THE ESSENTIAL INGREDIENTS

If the Fort Bragg program has been so unique in nature, so practical in operation, and so beneficial in results, then why has this type program not been established elsewhere? The answer to this question lies in the fact that such a program is impossible without several ingredients.

The essential ingredients of such a program include:

(1) Proximity of a theological seminary to a military installation large enough to have numerous chaplains; (2) Desire for the program by the Command and by the supervisory chaplain(s); (3) Willingness of the seminary to provide the program; (4) Assistance of Army Education Advisor; (5) Participation by a sufficient number of chaplains to warrant a class.

Proximity. Just as a marriage is contingent on both a bride and a groom, so this type program presupposes a theological seminary and a military installation close enough to court each other and submit a proposal. This immediately eliminates the majority of both military installations and theological schools from participation in such a program.

The question might be asked, "What is proximity?"

The answer to this question would vary according to local factors such as road conditions and traffic density. It would ultimately depend on the length to which the seminary professor would be willing to go to serve their brethren in uniform. This writer would estimate that seventy-five miles would normally be a reasonable maximum distance in most instances. Anything less would seem practicable in most cases.

In an effort to ascertain the instances of proximity, a questionnaire (Appendix C) was submitted to the post chaplain of fifty-seven Army installations. Another questionnaire (Appendix B) was submitted to the registrar of the 123 member seminaries of the American Association of Theological Schools. These questionnaires pinpointed numerous localities of proximity.

This study has omitted U. S. Air Force and Navy installations and selected only those Army posts having sufficient numbers of chaplains to enroll a class of worthwhile size. Experience in the Fort Bragg program indicated that twenty per cent enrollment of chaplains is a reasonable expectation, and that an equal number of civilian ministers will also participate. Based on the preceding criteria, at least seven locations meet the qualification of proximity.

Fort Dix, New Jersey, has the greatest potential for such a program in terms of the number of theological schools in the vicinity. Although traffic density would be

an inhibiting factor, Fort Dix is accessible to:

1. The Philadelphia Divinity School.....30 miles
2. Eastern Baptist Theological Seminary.....40 miles
3. The Lutheran Theological Seminary.....45 miles
4. Crozer Theological Seminary.....50 miles
5. Maryknoll Roman Catholic Seminary.....60 miles
6. Moravian Theological Seminary.....60 miles
7. Princeton Theological Seminary..... unknown

Fort Devens, Massachusetts, also has a wealth of institutional resources available nearby:

1. St. Johns Roman Catholic Seminary.....30 miles
2. Boston University School of Theology.....40 miles
3. Episcopal Theological Seminary.....40 miles
4. Crane Theological Seminary.....40 miles
5. Harvard Divinity School.....40 miles
6. Gordon Divinity School.....60 miles

Fort Belvoir, Virginia, has great possibilities with:

1. Virginia Theological Seminary..... 7 miles
2. Wesley Theological Seminary.....17 miles
3. Catholic University Theology Department.....17 miles

Fort Knox, Kentucky, also has more than one institution available:

1. Southern Baptist Theological Seminary.....25 miles
2. Louisville Presbyterian Theological Seminary....30 miles

Fort Campbell, Kentucky, is adjacent to only one school but the distance would not be prohibitive:

1. Vanderbilt Divinity School.....40 miles

Fort Hood, Texas, is farther away, yet is still within range of two institutions:

1. Austin Presbyterian Theological Seminary.....60 miles
2. Episcopal Theological Seminary of the Southwest.60 miles

Fort Jackson, South Carolina, is the best qualified to develop such a program if distance is the determining factor:

1. Lutheran Theological Southern Seminary..... 4 miles

Leadership of the Command and Supervisory Chaplain.

The responsibility of everything in the Army rests on the shoulders of the Commander. This includes religious ministry: "Commanders are responsible for the religious life, morals, and morale of their commands."¹

The actual planning and execution of religious ministry, however, is performed by the commander's staff chaplain. Among other things, he is expected to:

Plan for and supervise personnel and training matters pertaining to chaplains

Establish and maintain necessary liaison with civilian organizations and individuals upon whom he may call for assistance.

Establish and maintain liaison with officials of civilian churches and other religious organizations.²

This means that a program such as the one at Fort Bragg would fall within the jurisdiction of the staff chaplain of the post headquarters. Normally he would initiate the program or appoint another chaplain as project officer to initiate it on his behalf.

¹Army Regulation 165-20, Duties of Chaplains and Commanders' Responsibilities (Washington: Headquarters, Department of the Army, May, 1966), Section III, Paragraph 7.

²Ibid., II, 5, (7), (8), (9).

Of the fifty-seven questionnaires mailed to the installation staff chaplains in CONUS (Appendix C), forty-two were returned with an indication of concern for chaplains' continuing education. The Fort Hood Chaplain surveyed the chaplains assigned to his headquarters and reported that out of forty, only five indicated they definitely would not wish to participate. As a result of the research done for this thesis project, his office has entered into consultation with Austin Presbyterian Theological Seminary.

The Office of the Post Chaplain at Fort Knox, another of the installations within proximity, replied: "We are currently negotiating with both (Baptist and Presbyterian) seminaries and the Army Education Center for on-post courses for our forty plus chaplains."³

Willingness of the seminaries. As previously described in the thesis limitations of Chapter I, the unofficial nature of this study project prevented the possibility of propositional inquiry. Consequently, the questionnaire responses registered only general reactions to the general topic of continuing theological education among military chaplains. These responses were generally favorable and sympathetic in spirit.

Out of the 123 questionnaires submitted to seminary directors of continuing education (Appendix A), 89 were

³Questionnaire C.

returned. The same number were submitted to seminary registrars (Appendix B) and 105 were returned. To indicate seminary attitudes, several comments from registrars were extracted from Questionnaire B and listed together as Appendix D.

Army education assistance. After the post chaplain has stated a desire for on-post instruction, and after a nearby theological school has agreed to provide it, the Army Education Advisor of the installation will enter the scene and provide professional assistance. It is his job to negotiate a contract with the school and register the students. In dealing with these officials at three different installations, this writer has found them anxious to help in every way possible. When the chaplain approaches them for assistance they will respond.

Individual chaplain participation. Without students there can be no school. In the final analysis, it is "the young minister who must take the responsibility into his own hands."⁴ The motivation of the individual himself is the key to the learning process.

Generally speaking, chaplains are well motivated in the matter of continuing education, and will respond favorably

⁴Charles Fielding, "Education for Ministry," Theological Education, III (Autumn, 1966), 49-50.

when offered the opportunity to study. It was mentioned earlier that twenty per cent was a reasonable enrollment expectation. This did not mean that eighty per cent were not interested, but that only twenty per cent would and could participate. Many chaplains who would otherwise participate are prevented from doing so by the duties of their assignment.

When asked about his interest in a program such as the one at Fort Bragg, a chaplain at Fort Drum, New York, replied: "This is certainly most desirable to most chaplains. I have wished many times for an opportunity to go back for further study. I feel it would help me and thus my mission in the Army." It is the opinion of this writer that the above quotation is rather typical.

Questionnaires from the theological schools' continuing education directors reported that in previous years 925 chaplains (including Air Force and Navy) have studied in some type of program at 27 seminaries. During the 1967-68 school year, 124 chaplains of all three services studied under the auspices of 22 seminaries.⁵ The largest number was reported by Golden Gate Baptist Theological Seminary, California: approximately forty per year since 1952. Although Southeastern Baptist Theological Seminary began a decade later, they now enroll almost as many, as reported earlier in this study.

⁵Appendix A, Questions 11 and 12.

II. PROBLEMS TO BE OVERCOME

The number of primary obstacles preventing the establishment of on-post classroom study for chaplains is equal to the number of essential ingredients, with the possible exception of a local Army Education Advisor. If there should be no advisor on the post, a contract could be negotiated by the education advisor of the next higher headquarters or directly by the post chaplain himself. In actuality, the presence of this problem is so unlikely that it need not be seriously considered. Any post having enough chaplains to form a class would also have enough troops to necessitate a well staffed Army Education Center.

Obtaining seminary assistance. Until a theological school is willing to provide assistance, there can be no program of continuing theological education on any military installation. If the seminary is to provide the desired assistance, their administration and faculty must be challenged to do so by the installation. The seminary faculty has enough instruction to keep them busy on their campus without traveling elsewhere to instruct clergymen of other denominations. To travel to the installation would not only be outside the realm of their responsibility, it would actually be an imposition on their schedule.

But while the seminaries are not directly obligated to support the chaplaincy through itineration, it is not

altogether unlikely that they would respond with favor if properly challenged. Most seminary professors are missionary minded and earnestly seek new modes through which today's ministry may be expressed more effectively. An invitation to provide dialogical instruction to chaplains might well appeal to the pioneering spirit of these missionary minded scholars who could then vicariously participate in this particular type of ministry.

Obtaining command support. One of the big problems to be overcome is the apprehension of commanders that chaplains who become involved in a study program may consequently neglect their primary work. Such apprehension is sometimes justified and everyone concerned needs to be aware of this possibility. The chaplain must always be a full time minister and a part time student. To reverse this priority is to have a situation in which the tail wags the dog.

To allay this apprehension, commanders should be thoroughly oriented on the necessity of continuing education by the chaplain. The commander needs to be informed that:

- (1) Continuing education is the accepted pattern in every type of ministry;
- (2) It is expected by the chaplain's church;
- (3) It is essential to the fulfillment of his mission as a chaplain;
- (4) By spending approximately seven per cent of his duty time in the classroom, the chaplain will minister to his troops much more effectively during the other ninety-three per cent.

Perhaps the best way to prevent misunderstanding and opposition from commanders and supervisors of participating chaplains, would be to have a joint briefing for them by the post chaplain. The post chaplain could have each participating chaplain bring his commander to a luncheon meeting where the post chaplain and a representative of the theological seminary would outline the nature of the program. A question and answer period would further dispell the misgivings of any antagonists in attendance.

Responsibility for dissemination of information is not limited to the post chaplain alone, however. Every chaplain, either directly or through his immediate staff chaplain supervisor, is expected to keep the commander informed of his ministry.⁶ The commander who is adequately informed will invariably appreciate the efforts of all his staff members to improve their proficiency.

Obtaining individual chaplain participation. The final problem to consider is that of individual initiative of the chaplain. Just as the farmer can lead a horse to water but cannot make him drink, so a truant officer can take a child to school but he cannot force him to think. If a man is determined to pursue the old uncreative, unproductive patterns of activity in an uncritical manner, no one can force him to "lift his eyes unto the hills."

⁶AR 165-20, Duties of Chaplains, II, par. 5.

Some church leaders think the lack of individual initiative is the greatest obstacle to a chaplain study program. When a staff study considered the feasibility of introducing a directed reading program by mail from the Army Chaplain School Library, the various ecclesiastical representatives were asked for their opinion. One of them replied: "We have difficulty getting some of our chaplains interested in such primary reading as Religion in Life and such other books as we make available to them."⁷

It is true that some chaplains will not respond to any type of study program. It is also true that some will create their own opportunities for self-improvement if none are already in existence. Between these two groups there are others who will participate in study if it appears to be the popular pattern of the day. It is then necessary to create an atmosphere in which the individual will desire to exert his initiative by participating. Coercion is out of order; the individual who would be sent to attend probably would not learn anyway.

Yet, if the senior chaplains officially indorse the program and if they personally participate, others will follow their lead. The first student enrolled in the first course

⁷Joseph H. Beasley, "A Required Reading Program for Chaplains" (unpublished manuscript, U. S. Army Chaplain School Library, 1963), Sub-Annex 4.

at Fort Bragg in 1962 was the XVIII Airborne Corps and Post Chaplain. Without his example at a monthly Chaplain Training conference there might never have been a program at all.

CONCLUSION

It is readily admitted that this thesis has not said the last word on the subject of continuing theological education among military chaplains; such was not its purpose. This study has intended simply to recognize an existing need and describe what has been done to meet that need.

The need for continuing theological education among military chaplains will continue to exist wherever chaplains are engaged in ministry. The form utilized to meet this need may vary from one installation to another. Variation in the forms will be determined by such factors as: (1) Number of chaplains assigned to the installation; (2) Mission of the installation and of military organizations located thereon; (3) Desires of the installation Commander and Staff Chaplain; (4) Corporate chaplain interest; (5) Availability of a theological school within the vicinity; (6) Wishes of the theological school to help meet the chaplains' educational needs.

Because of the above considerations, every military installation cannot have the type program that was developed at Fort Bragg. Nor will every adjacent theological school be able to provide that which Southeastern Baptist Theological Seminary provided. Nevertheless, wherever it can possibly be arranged, the ideal program of continuing theological education for military chaplains should include as many of

the following features as possible:

1. Classroom instruction conducted on the military installation.
2. Instruction provided by the faculty of an accredited theological seminary.
3. Classroom instruction scheduled during normal week-day duty hours.
4. Courses programmed jointly by the post chaplain and the theological school, and contracted by the Army Education Adviser.
5. Acceptance of chaplains for advanced degree candidacy if they meet the school's requirements.
6. Acceptance of on-post study toward degree requirements, at least in part.

To establish a program having the above elements will rarely ever be easily done, even in localities where it can be done at all. Some of the problems which militate against it have been cited in this thesis; other problems which may arise in individual localities have not even been mentioned. In the final analysis, the one great underlying problem is that of human apathy. It may be found in different places and take different forms, but this deadly sin can strangle initiative and stifle progress. It is apathy that must be overcome.

By describing what was done in one local situation, this writer has hoped that others in other localities may be encouraged to meet the needs of their situation by borrowing and improving on the ideas herein presented. It is hoped that individuals, groups of individuals and educational institutions may take an interest in the military chaplaincy in such a way that their interest will be expressed in tangible form.

Such interest might be formally expressed by the Society for the Advancement of Continuing Education for Ministry (SACEM). The American Association of Theological Schools (AATS) might encourage their member institutions to investigate the number and educational needs of chaplains stationed at nearby military installations. Senior chaplains could visit theological schools adjacent to their posts to ascertain the willingness of the school to be of assistance to the chaplains. The possibilities are limitless! Continuing to learn how to minister more effectively brings its own reward when done in the name of One who came not to be ministered unto, but to minister and to give His life a ransom for many.

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APPENDIX A

STUDY OPPORTUNITIES FOR MINISTERS

	<u>YES:</u>	<u>NO:</u>	
1. This seminary offers lending library mail services whereby ministers can continue their education by the use of books and/or recorded tapes.	<u>62</u>	<u>27</u>	70%
2. This seminary offers a lending library program of <u>guided</u> study, mailing specified volumes in sequence under selected study topics.	<u>18</u>	<u>71</u>	20%
3. This seminary offers annual (or periodic) lecture series on campus for graduate ministers in the parish.	<u>78</u>	<u>11</u>	88%
4. This seminary offers periodic conferences or workshops on campus for graduate ministers in the parish.	<u>69</u>	<u>20</u>	78%
5. This seminary offers "open study" opportunities, assisting graduate ministers to find living accommodations while utilizing library and classroom resources on an individual basis.	<u>51</u>	<u>38</u>	57%
6. This seminary offers a graduate degree program whereby a minister can earn a graduate degree in increments (30 days per year over several years, etc.).	<u>24</u>	<u>65</u>	27%
7. This seminary offers conferences or workshops off the campus for ministers in their locality.	<u>49</u>	<u>40</u>	55%
8. This seminary offers non-credit extension study in classroom form for ministers in their locality.	<u>29</u>	<u>60</u>	33%
9. This seminary offers off-campus classroom study for degree credit.	<u>13</u>	<u>76</u>	15%

APPENDIX A--ContinuedYES: NO:

10. The above listed educational opportunities of this seminary have been utilized by some active duty military chaplains.

41 48 46%

11. Approximately how many chaplains have participated in any of these opportunities during this school year?

22 Schools
124 Participants

12. Approximately how many chaplains have participated in any of these opportunities during previous years?

27 Schools
925 Participants

SIGNED: _____

INSTITUTION: _____

ADDRESS: _____

ZIP: _____

APPENDIX B

QUESTIONNAIRE SUBMITTED TO THEOLOGICAL
SEMINARY REGISTRARS

1. Is there a military installation within a distance of sixty miles of your institution? 81 Yes. 24 No.
If yes, please list:

<u>INSTALLATION</u>	<u>LOCATION</u>	<u>DISTANCE</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

2. Have any chaplains from these installations ever pursued studies at your institution? 29 Yes. 63 No.
13 Unknown. Approximately how many? 116
3. Are any chaplains presently enrolled? 16 Yes.
89 No. How many? 28

Any comments you would care to make on this general subject would be appreciated.

INSTITUTION: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

APPENDIX C

QUESTIONNAIRE SUBMITTED TO POST CHAPLAINS

1. Is there a theological seminary of any faith within a distance of sixty miles from your post? 21 Yes.
21 No. If so please list:

INSTITUTION(S): LOCATION: DISTANCE: FAITH/DENOMINATION:

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

2. Have any chaplains from your post ever pursued academic studies at any of the above seminaries? 7 Yes. 27 No.
8 Unknown. How many? 24
3. Are any presently enrolled in study? 5 Yes. 28 No.
How many? 33
4. Has any consideration ever been given the possibility of courses being offered on post by the seminary? 7 Yes.
35 No.
5. Any comments you would care to make on this general subject would be appreciated.

QUESTIONNAIRE FROM: _____

APPENDIX D

COMMENTS FROM THEOLOGICAL EDUCATORS

The following comments were extracted from the questionnaire submitted to and returned by the registrars of the theological schools (Appendix B). These comments were on the subject of continuing education of military chaplains in general, and were not in response to the type of program outlined in this study. These general remarks have been included because they seemed indicative of the interest in the military chaplaincy expressed by the seminaries:

Harvard Divinity School: "I think we would be hospitable to requests from men from nearby installations to take work here."

Eden Theological Seminary: "We have chaplains in each of two reading programs--2 weeks at a time. Many chaplains attend our convocations."

McCormick Theological Seminary: "There has been a decline in interest in the military chaplaincy since the Korean war in our school."

Fuller Theological Seminary: "We would welcome chaplains most sympathetically. I am a reserve chaplain and have actively recruited about 40 chaplains from the student body over the past 15 years."

United Theological Seminary of the Twin Cities: "Continuing education programs have been offered by this seminary for several years. . . . To my knowledge, no chaplains have availed themselves of this opportunity thus far."

Pacific Lutheran Theological Seminary: "The chaplains generally show considerable interest in the programs available and try to participate. Unfortunately they are often attached to a base for a short time so that they feel it to be inadvisable to begin any sort of academic program. We are inaugurating a sort of short-term program (10 days) three times a year for pastors. We are hopeful that chaplains will also find this useful for their purposes. Though we have had several chaplains in our program of continuing theological education, we have not had one complete a Master's program. We routinely give them a leave of absence hoping that re-assignment will enable them to complete their program."

Christian Theological Seminary: "We have had various chaplains return for summer work on master's (post B.D.) programs, most of them our graduates."

Louisville Presbyterian Theological Seminary: "While none of the chaplains have actually been enrolled for classes, some have taken advantage of our continuing education program in obtaining reading lists and using the books from our library."

Vanderbilt Divinity School: "We keep a mailing list of military chaplains at these two installations and send them regular notices of events at the Divinity School which would be of interest to them. They share in these in about the same proportions as the regular clergy in the area."

Candler School of Theology, Emory University: "We would be glad to have chaplains take courses with us."

Lutheran Theological Southern Seminary: "We welcome the opportunity to enroll military chaplains in our Graduate School." (This is one of the seven localities with potentiality for a program for chaplains, since Fort Jackson, S. C. is just four miles away.)

The Philadelphia Divinity School: "The School does not have at the present time a graduate program which would be attractive to men in this situation. We are contemplating the institution of such a program to which we would welcome such chaplains." (This situation also has potential, just thirty miles from Fort Dix.)

Maryknoll Seminary: "We have never been approached for admission by chaplains, but I think the Board of Trustees would approve the idea if it should be raised." (This Roman Catholic seminary is sixty miles from Fort Dix and forty-five miles from Fort Monmouth.)

Lancaster Theological Seminary: "Your inquiry comes as a reminder that we ought to have been informing chaplains about our programs in Continuing Education, and I am happy to have the reminder. I should have remembered from my two years as a chaplain in the Army how helpful such opportunities can be."

Pittsburgh Theological Seminary: "Director of Continuing Education, Pittsburgh Theological Seminary has been trying to get chaplains to come here for their educational leaves."

Colgate Rochester Divinity School: "We'd be interested if we could find them."

Pacific School of Religion: "From time to time we have offered special work in Hospital Ministry, directed primarily to the chaplaincy. This type of work has met good response from military chaplains."